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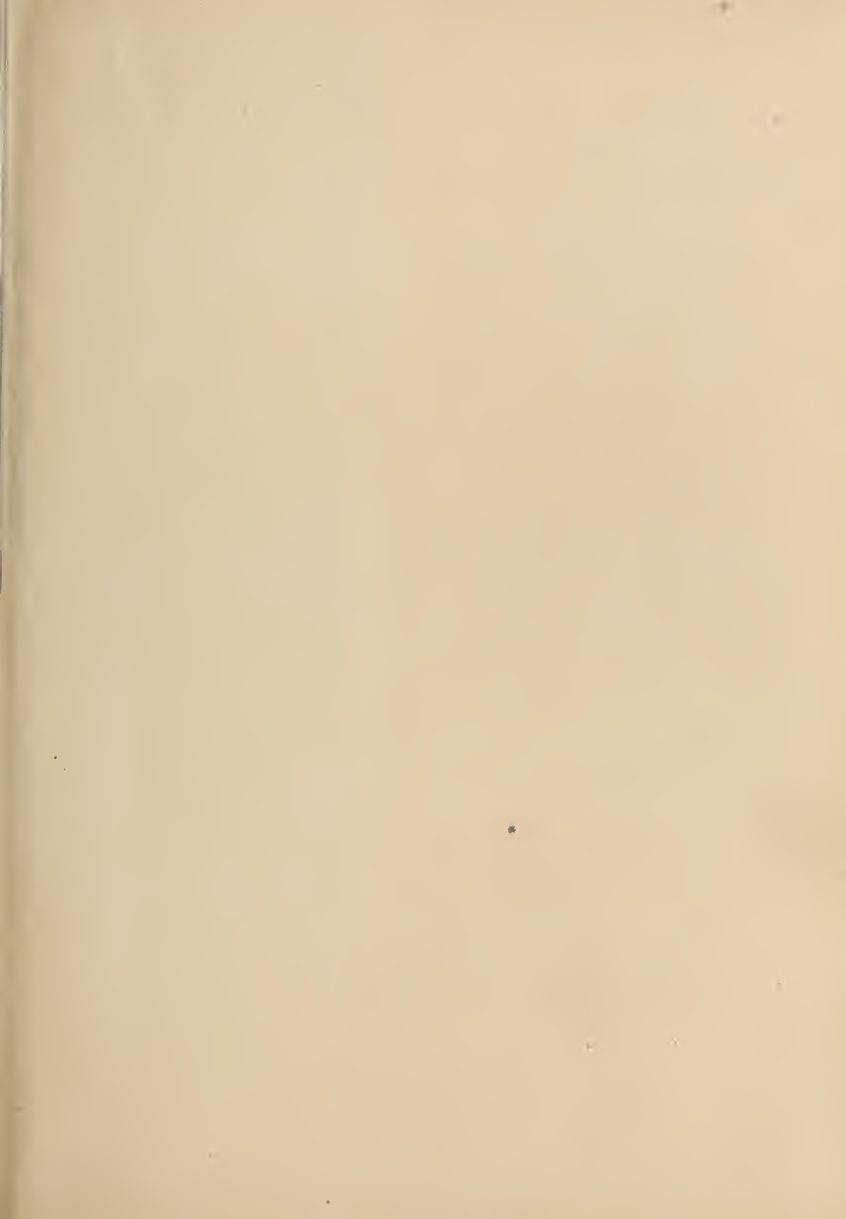


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The Student volunteer





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# The Student Volunteer

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VOL. II.

FEBRUARY, 1894.

No. I.

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## A LETTER FROM THE FIELD.

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TO THE VOLUNTEERS IN THE COLLEGES AND SEMINARIES OF  
AMERICA.

*My Dear Friends:—*

You have decided to go as Foreign Missionaries, and yet often the question arises in your minds, Was the decision a wise one? Has God called me to this work? These or similar questions have doubtless come to nearly every one of our volunteers, at some time or other. But the cause of the question is very different in different cases. It may be due to selfishness or to fearfulness, or to an earnest conscientiousness.

How very often the question comes prompted by *self* and only self, yet so dressed up and disguised that one fails to recognize his self—yea himself! Let us mercilessly analyze our motives, and abhor that which is evil, and cleave to that which is good. The thoughts and desires of our best moments when nearest to Christ and full of zeal for His service—these surely are to be our guides.

Then, when we have seen that it is selfishness which keeps us back, it is clear what must next be done. I remember a case of this kind which occurred at Northfield in 1892. I was talking

to a student on the subject of entering this work, and I noticed another student, who had come with him, was weeping. I continued speaking to the first, but saw that the emotion of the second increased. I then began talking to him. He said immediately, "There is no use in arguing the matter with me. I am convinced. But I am not willing." On hearing this, I addressed him most earnestly, and urged him to yield himself to God. It was clear that a dreadful struggle was going on within, but I am thankful to be able to say that *self* was vanquished. In the case of this young man, when once he had yielded himself completely to God, it seemed quite clear to him that he should go as a foreign missionary. I believe the same would be true in a *great many cases*, though certainly not in every case. "Be not stiff-necked \* \* but yield yourselves unto the Lord." Let us pray most earnestly "Consecrate me now to thy service, Lord, by the power of grace divine."

I am sure, however, that many, who are perfectly willing to come, are deterred by *fearfulness*. They can not feel that they are fitted to enter on a work so great and so difficult. Certainly we should feel our own weakness, for we are exceedingly weak. But we are strong too! For we are in Christ, and we can say "I can do all things through Him that strengtheneth me." We are the temples of God's Spirit, and can say with Micah "I truly am full of power by the Spirit of the Lord, and of judgment, and of might." What we need is not to feel our own weakness less, but to feel his power more. There are undoubtedly many failures among missionaries, but they are not those men who are deeply conscious of their own weakness, and are daily drawing on the strength of God. Come out to India, dear friends, as those who are weak yet strong—weak in self, strong in Him that strengtheneth.

But what shall we say to those who are conscientiously and earnestly seeking to know God's will? My friend, I believe you *will* know God's will—only continue earnest, be *thoroughly* conscientious, make no unbiblical distinctions between the "home"

field and the "foreign," look for no special, preternatural call. Listen to the still small voice speaking in the Bible, in the examples of noble men, and in the wonderful and blessed life of Him who left His home in Heaven, and came into this foreign land, this foreign world to live, to teach, to suffer and to die. His life speaks to those who listen. Let us follow Him. But we must be ever watchful, knowing our hearts are deceitful above all things, and being not ignorant of the devices of our adversary. We may think we are all consecrated when we are not; one may be consecrated to-day, and to-morrow self may again rule.

Dear friends, never forget the fact that multitudes are dying without hope. Come if you can; come as soon as you can; come in the strength of the Lord.

I believe that to-day the Spirit is saying "Come;" as the Bride, the little struggling church of India says "Come;" and do you, who hear, say to others "Come." Come to the help of the Lord, to the help of the Lord against the mighty.

Come to India, as Jesus came into the world, to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

JOHN N. FORMAN.

LAHORE, INDIA.

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When Miss West spoke to an Armenian converted woman at Harpoot about returning to America, "Oh, don't go; stay longer and teach us!" she exclaimed; and added, "Why didn't the missionaries come before? If they had only come when I was young, I too might have worked for Christ!"—*Romance of Missions*.

When Kapiolani, Queen of the Hawaiian Islands, was told by an old priest how a little boy had been offered in sacrifice, she hid her face with her hands, and weeping, said: "Oh, why did not the Christians come sooner and teach us better things?"—*Honolulu*.

*The Student Volunteer.*

PRACTICAL STUDIES.

HARLAN P. BEACH.

STUDY I. QUALIFICATIONS FOR FOREIGN MISSIONARY SERVICE.

*Literature.* Knowlton, "The Foreign Missionary," chapter III.; Murdoch, "Indian Missionary Manual," pp. 11-31; Broomhall, "The Evangelization of the World," pp. 91-93; "Conference of Missions at Liverpool, 1860," pp. 17-56, 233-260; "Report of Centenary Conference, London, 1888," II. 15-26; "Records of Missionary Conference, Shanghai, 1890," pp. 145-150, 163-167.

I. *Materials for the Induction.* 1. Study Paul's life, noting the characteristics which made him a model missionary. 2. Study with a similar aim the life of some successful modern missionary, Paton, Mackay, or Thoburn, for example. 3. Qualifications for service as indicated by the requirements of the field. Review for this purpose the Studies on India in the October and November VOLUNTEER. 4. Qualifications emphasized by workers on the field. See literature above.

II. *Results of the Study.* Group the qualifications under the following heads:

1. Qualifications affecting the missionary's inner life; 2. his external life as a representative of Christ; 3. his work with individuals; 4. his work as a civilizer; 5. as an educator; 6. as a literary man; 7. as an evangelist; 8. as a leader in the mission church.

III. *Lack of Ideal Qualifications.* Let band members cite illustrations from their readings of persons who were largely used, though not possessed of many of these qualifications.

STUDY II. CHOICE OF A FIELD.

*Preliminary word.* It is assumed that the student seeks divine guidance in this matter and heeds clear, spiritual indications more than intellectual ones. . . . The Encyclopædia of Missions and general Cyclopædias will furnish all the data required for the study.

I. *Considerations Centering in the Individual.* 1. Choice of field as influenced by a "burden" for a given country. Dis-



tinguish between a divinely imposed burden and one due to ignorance of the world's needs. 2. Choice as affected by fields occupied by one's Board. Should one leave a denominational board if its fields are unsuited to one? 3. Choice as affected by one's physical powers. Study climate and prevalent diseases of proposed field. 4. Choice as influenced by one's intellectual power. State the intellectual demands made by the different countries toward which Band members are looking.

II. *Considerations Connected with the People of the Field.*

1. Choice in view of the numbers capable of being reached. What fields are most inviting, (1) in point of density of population; (2) degree of religious liberty enjoyed; (3) religious nature of the people; (4) openness to evangelization? 2. Choice as affected by need. Where is the greatest destitution? 3. Choice as affected by potential destiny of nations. Which are to be most influential in the world?

III. *Biblical Considerations.* How should choice be affected by, 1. varying degrees of responsibility among the nations; Ez. 33; 2. by Christ's order of evangelization, Acts 1:8; 3. by the Pauline practice of occupying strategic centers; 4. by the command to preach the Gospel as a witness preceding the end, Mt. 24:14?

STUDY III. SPECIAL PREPARATION FOR THE CHOSEN FIELD.

*Readings.* Happer, "Need of Special Preparation for Foreign Service," *Missionary Review*, September, 1891; Storrow, "The Training of Missionaries," *Missionary Review*, May, 1892; Wigram, "Home Preparation for Foreign Missionary Service," (same as a serial in *Church Missionary Society Gleaner* of 1892), published by the Society in London; article on this subject in the *JUNE VOLUNTEER*. . . . This study may be made more interesting, if members who have decided upon their field will take those as illustrations for the Study.

I. *Study the Field.* 1. Study the people; 2. their history; 3. their modes of thought as seen in their literature and especially their folk-lore; 4. their religion as commonly held rather than as found in their books; 5. their leading missionaries; 6. the

work done by different boards; 7. methods employed. What is the value of these lines of study?

II. *Practical Preparation.* What can be done in the way of learning practical things about, 1. the home; 2. the garden; 3. trades; 4. arts?

III. *Special Preparatory Studies.* 1. Normal teaching and, 2. kindergarten teaching; under what circumstances is it well to know the principles of each? 3. What books should be chosen for a missionary's library? 4. How much of the theory and practice of dentistry and medicine should the layman acquire? 5. What can be profitably done in the way of selecting passages of Scripture for use abroad? 6. A study of the prevalent philosophy. How is it to be dealt with?"

IV. *Preparation gained through Christian Work.* Comparative value, as a preparation for the missionary life, of 1. Sunday school, 2. mission, 3. slum, 4. street preaching work? 5. Value of work among the representatives of the field chosen in cities where they may be found?

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"I am the chief of a numerous people," said an aged warrior in the Mantitoulin Islands, "and I wish to have them instructed. We have heard that our brothers who are near settlements have received the Great Word. We have heard that the Great Spirit has told the white man to send the Great Word to all his children; why does he not send it to us? I have been looking many moons down the river for the missionary's canoe but it has not come yet."

At a Sunday school celebration in Hilo, Sandwich Islands, when thousands of children were present in holiday dress, an aged woman was noticed moving about in great distress, beating her breast and wailing. A missionary asked the cause. The poor creature said: "Why didn't the missionaries come before? These hands are stained with the blood of twelve children and not one remains of my flesh to rejoice here to-day." She then cried out again, "Oh, why didn't the missionaries come before?"

## METHODS.

D. WILLARD LYON.

### THE MAP AND CHART COMMITTEE.

#### I. *The importance of the use of maps and charts.*

1. This is one of the most effective means of first *awakening* an interest in foreign missions. Impressions may often be made through the eye-gate, when the ear-gate is practically inaccessible.

2. The impressions thus made are likely to be more *definite* and *accurate* than those resulting from a missionary address.

3. Lessons learned from the map or chart are usually remembered longer than those learned in any other way. The impression is more *lasting*.

#### II. *Who should be on this committee?*

1. Those who thoroughly believe in the importance of this means of stimulating missionary interest.

2. Those who are pains-taking and accurate, though not necessarily experienced in making maps or charts.

3. Those who are willing to sacrifice a little time for the work, and who will do it as unto Christ and not as unto men.

#### III. *What can the committee do?*

1. Determine upon the maps and charts which the Band should possess.

2. In case some standard maps or charts, published by regular publishing houses, have been selected, the committee should set on foot some plan for raising money to secure them.

3. The remaining maps and charts chosen, should be delegated to special sub-committees to be made by them.

4. The members of the committee should study carefully the articles on "Map Making" and "Chart Making" in the March and April (1893) numbers of THE STUDENT VOLUNTEER. The task of making a chart or map is not as difficult as it may seem

to one who has never attempted anything of the kind. Neatness and perseverance are the only essential qualifications.

IV. *Suggested maps and charts, published.*

1. Colton's Missionary Map of the World. Size 12x6½ ft. Price \$13.50.

2. Actual and Relative Numbers of Mankind Classified According to Religions. Size 28x42 in. Price 45 cents.

3. Annual Expenditures in the U. S. Size 28x42 in. Price 40 cents.

V. *Suggested maps and charts, to be made.*

1. Ribbon Chart. Get six different colors of ribbon (any colors may be used, but those named below are suggested). Let an inch of ribbon represent five millions of people. Cut a strip of blue nearly 2 inches in length, to represent the 8 millions of Jews; of orange, 18 inches, to represent the 89 millions of the Greek Church; of white, 28 inches, to represent 140 millions of Protestants; of green, 35 inches, to represent the 175 millions of Mohammedans; of red, 41 inches, to represent the 205 millions of Roman Catholics; of black, 14½ feet, to represent the 870 millions of heathen. Each of these should be wrapped on a separate roller side by side in a little box, so that one at a time may be unrolled as the speaker uses the illustration.

2. Sector Chart. Secure a piece of bleached muslin, or sheeting, six feet wide and two yards long. On this with a line and pencil draw a circle with a diameter of five feet. Divide the circle into six sectors to represent the six religions, as follows: Protestants, 33° 50'; Greek Church, 21° 36'; Roman Catholics, 49° 41'; Mohammedans, 42° 29'; Jews, 1° 48'; Heathen 210° 36'. Cover each of these sectors with tissue muslin of different colors. The colors suggested in the "ribbon chart" might be used. These colors can be sewed on neatly, so as to present a very striking chart. Each sector should be lettered with the name of the religion it represents and the number of people embraced in it.

3. Chart of workers. Get a piece of muslin 5 or 6 feet wide

and 10 feet long. Draw in the center of it a rectangle 40 x 100 inches. Divide this rectangle into 250 little blocks four inches square. Each of these will represent 800 people. A black dot in the center of each block will represent an ordained minister in this country. One dot in the center of the chart (of a different color, in order to be distinguished from the 250 black dots) will represent an ordained missionary in the foreign field—his parish is the population represented by the whole chart, 200,000. Somewhere on the chart, surround 25 of the blocks with a colored line; this will represent the field of one lay worker in foreign lands—20,000 people. Within this enclosed area, select one of the blocks and divide it into 16 little 1-inch squares. Each one of these little squares represents the field of one lay worker in this country—50 people. Use the margins of the chart for lettering, on which you will explain the chart and bring out forcibly the awful contrast.

4. Chart on giving. "Let 2 inches square equal \$1,000,000. Make three rectangles, with their bases on the same straight line, and divide them into two-inch squares. Size of rectangles as follows: A, 80 by 60 inches, containing 1,200 squares, represents the \$1,200,000,000 spent annually in the United States for intoxicating beverages. B, 20 by 20 inches, containing 100 squares, represents the \$100,000,000 spent annually in the United States for Christian work. C, 2 by 10 inches, containing 5 squares, represents the \$5,000,000 spent annually by the United States for foreign missions."

5. Map on country being studied. If the Band is studying a course of lessons on some country, or is about to take up such a course of study, it should by all means have a map made of that country. Read carefully the article in the March (1893) number of *THE STUDENT VOLUNTEER*, then make a map. It will be time well spent, for, if it should accomplish nothing else, it would fix some missionary lessons in the minds of those who made the map that would not soon be forgotten.

# The Student Volunteer

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SECOND INTERNATIONAL CONVENTION OF THE STUDENT  
VOLUNTEER MOVEMENT, DETROIT, MICH., FEBRUARY 28TH TO  
MARCH 4TH.

From present indications it is quite certain that there will be over six hundred student delegates at Detroit from at least two hundred institutions. This will make the convention the largest student gathering ever held. Already three institutions on the Pacific Coast have raised money to send delegates. That section was not represented at Cleveland. Colleges in the Gulf States have also taken steps to send delegates. There were practically none from that section before. Only twelve institutions of the entire South sent delegates to Cleveland. There will be as many institutions as that in the one state of Kentucky which will have men at Detroit. Nearly every Southern state is making vigorous efforts in the same direction. Kansas had only five colleges represented before, but this year they are sure of at least ten. Nebraska was not represented at all before, but is to send students from at least eight colleges this year. There is also more activity among the seminaries and colleges of the East than three years

ago—going to show that that section where this great missionary interest among students started has not lost its deep interest and enthusiasm on the subject. The Canadian institutions will be much more fully represented than at any other international gathering. Of course it goes without saying that the students between Pennsylvania and the Missouri River are not going to let this great opportunity escape them. It is a matter of special importance to note the marked interest shown by the medical schools in different parts of the Continent, indicating that they will be quite generally represented.

No institution should abandon the idea of sending a delegate to Detroit without first making an earnest effort to do so. Let two points be kept in mind by way of encouragement. In the first place, *what has been done can be done again.* Already some of the smallest colleges and seminaries in the most distant parts of the student field of the United States and Canada (in some cases from two to three thousand miles from Detroit) have raised money to send delegates. Surely institutions, large and small, within a thousand miles of the convention city can do as well. But if this is to be done the institution must realize the full force of a second point, viz: *What ought to be done can be done.* The broad and significant purpose of the convention should therefore be carefully considered, and also the several advantages which would come from having a strong delegation in attendance. It is believed that a close reading of the convention circular will satisfy the earnest, progressive and consecrated students and professors of any institution that such an unusual opportunity should be improved at any cost. It is an interesting fact that in some colleges and theological seminaries the faculty have voted to send one of their own number as an official representative to the convention in addition to what the students themselves have done.

The following will be some of the leading features:

*Missionary Addresses*—A series of addresses by some of the strongest missionary speakers of America and Great Britain will

be given during the five evenings of the Convention. These addresses will set forth the condition and needs of the world to-day and the principles and lines of its conquests for Christ.

*Discussions*—A portion of each day will be devoted to a thorough discussion of questions concerning the volunteer, the promotion and fostering of missionary interest among students, the extension and development of the Student Volunteer Movement for Foreign Missions and its relation to churches and missionary societies. These discussions will be directed by able leaders, and scores of experienced workers will participate.

*Section Conferences*—One afternoon will be devoted to simultaneous conferences on phases of missionary work, *e. g.*, evangelistic, educational, medical, women's work; another afternoon to fields, *e. g.*, China, India, Japan, South America, the Levant, Africa; and a third to denominational conferences. Each of these conferences will have its own chairman and officers, and will have a special program, in fact, will be a convention itself. The denominational conferences will be led by the Secretaries of the societies.

*Addresses on the Deepening of the Spiritual Life* will be given a prominent place on the program of this convention.

*Interviews*—There will be given abundant opportunity for students to personally meet missionaries, board secretaries, and other leading workers.

*Educational Exhibit*—There will be the most comprehensive and most carefully selected educational exhibit on missions ever made. The best books, tracts, maps, charts, and periodicals issued by the various missionary societies and publishing houses of America and Europe and the press of missionary lands will be brought together at great expense. It is believed that this feature will prove to be one of the most valuable of the convention.

In the main circular which has just been issued is a list of some eighty-eight names of those who will either give addresses or participate in the discussions and conferences. It is safe to say



that seldom has there been gathered together such a body of the leaders of the Lord's hosts. There is scarcely a name but that is well known in missionary circles.

In the personnel of the convention there will be secretaries from about forty American missionary boards and societies. Practically this includes all the American boards, so that every volunteer present may be able to meet and confer with the secretary of the board under which he expects to work.

Secretaries of many of the State Committees of the Young Men's and Young Women's Christian Associations, and also from the International Committees of these organizations, have expressed their intention to be present.

Fraternal delegates will be sent by the Student Volunteer Missionary Union of Great Britain, by the American Inter-Seminary Missionary Alliance, and by the Canadian Inter-Collegiate Missionary Alliance.

A representative will also be sent by the national organization of the following movements:

Young People's Society of Christian Endeavor, Epworth League, Baptist Young People's Union, St. Andrew's Brotherhood, Our Young People's Christian Union.

#### WHY A VOLUNTEER SHOULD ATTEND THE DETROIT CONVENTION.

1. The convention will afford more and better light upon the volunteer's chosen life-work than can be obtained in months of time in any other way.

2. He will mingle with the moving spirits in the missionary work of hundreds of other institutions.

3. He will hear and meet the leaders of the forty leading missionary boards or societies of North America.

4. It will give him an opportunity to come in contact with scores of the most successful missionaries from all parts of the great world field.

5. It will bring him into actual contact with the best available

printed sources of information on missions—and thus give point and breadth to his subsequent reading and study.

6. If the volunteer is now in an institution which lacks intelligent and active interest in the missionary enterprise, this convention will furnish him the best possible suggestions and plans for creating and maintaining such an interest.

7. If he is out of school and cut off from the other volunteers it will rekindle his own enthusiasm to spend a few days at this wonderful center of power.

8. If he is not to go to the foreign field for a year or more it will put him in a position to do far more for missions before he sails than he has hitherto been able to do.

9. If he is to hasten to the field within a few months what better point of departure could he possibly have than this greatest missionary gathering ever held in America?

10. In a word, it will widen his horizon, deepen his convictions, lift his aims, intensify his purpose, purify his motives, and enrich his life.

#### EMPHATIC POINTS IN REGARD TO THE CONVENTION.

1. If you have not already a copy of the main circular send for one and have it read before the students, and let a motion be passed favoring an adequate representation.

2. The delegates should be appointed sufficiently in advance to enable them to lay their plans to be at the convention at the very beginning, prepared to stay until the close. Too much stress cannot be laid on this point. Owing to the large numbers who are coming, entertainment cannot be held open for those who arrive later than the closing hours of registration, viz., 7 p. m. of Wednesday, February 28th.

3. To ensure entertainment, names of accredited delegates must reach the Corresponding Secretary, H. B. Sharman, 80 Institute Place, Chicago, Ill., not later than Tuesday, Feb. 20, 1894.

4. On arriving in Detroit, report promptly at the building of the Young Men's Christian Association, corner of Grand River

avenue and Griswold street, for registration and assignment for entertainment.

5. The first session of the convention will begin at 7:30 p. m. Wednesday, February 28th, at the Central Methodist Episcopal church, corner of Woodward and Adams avenues.

6. Reduced railroad rates have been secured. Announcement concerning them will be made some time before the convention in a special transportation circular. In order for any person to make sure of the reduced rates, it will be necessary for him to send his name and exact address to the Corresponding Secretary, 80 Institute Place, Chicago, Ill., who will then forward a copy of this special circular. Where there are several in an institution or place who desire information, let one of their number send for them. Only by strictly heeding this point can mistakes, such as have been made in connection with attending conventions, be avoided.

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William Carey said that it was his business to serve the Lord and that he cobbled shoes to pay expenses.

When the Bible was taken to the Fiji Islands they asked: "How long have you had this book? Why did you not bring it to us before?"

I have but one candle of life to burn, and it may soon flicker out, but I would rather burn it out where men die in darkness than burn it in a land flooded with light.—*A Missionary.*

Miss Mary Whateley labored among the harems of Cairo, and talking of Christ's love, was one day addressed by an eagerly attentive woman: "Oh, why was I never told of this before?"—*Our Eastern Sisters.*

At Malatia, in Turkey, when Miss Maria West was talking about the way of salvation, an aged Armenian mother moaned out: "Oh! why didn't you come before? Why didn't you come before? It is too late for me to learn the way!"—*Romance of Missions.*

## THE APOSTOLIC CHURCH AND ITS MISSIONS.

D. WILLARD LYON.

## STUDY V. THE TRIALS OF THE CHURCH.

## I. External trials.

## 1. Persecution.

a. Causes. Find reasons for the persecutions, in the nature of the gospel itself, in the character of those who preached it, and in the life and business relations of those to whom it was preached. Verify each reason by a scripture proof-text.

b. Effects. Make two columns in your note-book, one for "discouraging effects" and the other for "encouraging effects." Then go through the book of Acts, studying each persecution recorded, and after discovering the discouraging and encouraging aspects, indicate them in the two columns, one over against the other. For example:

Discouraging		Encouraging
Church scattered, Acts 8:1.		Word preached, Acts 8:4.

2. Famine. Study the famine referred to in the eleventh chapter of Acts and find what Providential influence it had on the church.

## II. Internal trials.

1. Dissensions regarding doctrine and practice. Study such dissensions as appear in Acts 15, Romans 14, and 1 Corinthians 6, and notice how they were dealt with.

2. Difficulties in Church polity. Find out how such difficulties as those recorded in Acts 6, 1 Corinthians 1, and 1 Corinthians 11, were overcome.

3. Inconsistent church members. Notice the peculiar intensity of this trial and the stern way in which hypocrisy was rebuked. Study Acts 5, 1 Corinthians 5, 2 Corinthians 6, 2 Corinthians 11, etc.

*Personal questions.* If I am to expect persecution in my work of spreading the gospel, in what spirit should I meet it? If I have had trials in my life, have I profited by them? Am I bringing any new trial on the church to-day by living an inconsistent life?

## CALLS FROM THE FIELDS.

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The Board of Foreign Missions of the Presbyterian Ch., North, have sent us the following list of the men needed for the missions under their care: Ordained men; for the island of Hainan, 3; China, 6; India, 4; Persia, 2; Africa, 2; Chili, 1; Bogota, 1; Siam, 2; Laos, 3. Medical men; Hainan, 2; Persia, 1; Africa, 2; Laos, 2. One or two industrial men are wanted also.

We clip the following from *Indian Notes*, the organ of the American Presbyterian Mission in Western India: "The necessity of fully occupying our whole territory for Christ and the proper carrying on of the work already in hand, led the Mission to ask the Board to send to us next fall, the following: one ordained and one medical missionary for Vengurla; one ordained man for the Panhala field; one young lady for Miraj; one young lady for Kolhapur; and possibly one layman to take charge of the Industrial school, Sangli. May the Lord lead some of His servants to hear this as a call to them to come to our Mission, and others to hear this as a call to them to provide the means for their sending forth."

In the *Missionary Review of the World* for November there are urgent calls for re-inforcements from the missions of the Presbyterian Ch., in Chili and the Laos. In the island of Hainan there has been an outpouring of the Spirit and the natives are pleading for teachers but there are none to send. This year the Presbyterian Board calls for between thirty and forty men and a number of young women. As yet they have only ten or twelve men under appointment and very few others in sight. Young men of the Presbyterian ministry, the field which, though with dumb lips, cries out through it needs, voices the call of God most of all.

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The church renews her youth in the mission field. Though old as the centuries she is as young as her youngest child. The church whose harvest field is the world looks forth ever with the wide, undimmed eyes of hope.—*Missionary Record*.

MISSIONARY ALCOVE.

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"Foreign Missions After a Century," by Dr. James T. Dennis, is the best and latest review of the present status of world-wide missions. The book is on the basis of the Students' Lectures on Missions of Princeton Theological Seminary. These lectures were delivered in the spring of 1893. The statistics are fresh and the facts new. The book is thorough, comprehensive, and scientific in its manner of treatment. Its chapter on Present Day Problems is especially good. It is the book for present day data in missions, whether along the line of the need, the supply, the obstacles, the problems, or the conflicts. Fleming H. Revell Company, New York and Chicago.

We have recently received from the author, Mrs. J. T. Gracey, two pamphlets entitled: *Woman's Medical Work* and *Woman's Work for African Women*. They are addresses prepared in connection with the World's Congress of Missions held in Chicago in the fall. They are most excellent little treatises on their respective subjects, giving something of both the history and present condition of work in these departments. We heartily recommend them to the volunteers of the country. Published by J. T. Gracey, Rochester, N. Y., price 10 cents each, postpaid.

In work upon the educational exhibit of the coming S. V. M. Convention we have had the privilege of going through practically all of the missionary tracts published by the various Mission Boards of this country. The value of the material in this department of missionary literature is scarcely known at large. It is greatly scattered, but we have been amply repaid in collecting and reviewing it. We have found many rich nuggets, little compact monographs, invaluable to the volunteer who is making a study of missions.

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If you do not wish for the Kingdom of Christ, do not pray for it; but if you do, you must do more than pray for it, you must work for it.—*John Ruskin*.

## WHAT THE BANDS ARE DOING.

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One of the most encouraging features in the work of the different Bands this winter is the remarkable interest manifested in increasing the amount of missionary literature accessible to the students. The volunteers and missionary committeemen in almost every institution visited by our Traveling Secretary, have arrived at the unanimous conviction of the need of more missionary books. Where there have been few or no missionary books, a canvass has been pushed for a nucleus worthy of the name of "missionary alcove." Where there have been a larger number of books accessible to the students, a desire for more has brought to consummation plans for a valuable increase. So general is this interest that we cannot but say, "It is of the Lord!"

The volunteers of Denison University, Granville, Ohio, have spent the Thanksgiving recess in a unique way. Five of the volunteers, who expected to remain at the college during the three days, banded together in a little missionary institute. Each one was assigned one of the great missionary fields and sought answers to five questions relative to his field. Once a day the members of the institute came together to give each other the results of their work. The five questions regarding each field were: (1) What were the obstacles to the entrance of Christianity into this field? (2) In what ways did God prepare this field for the reception and spread of Christianity? (3) Trace God's plan in awakening Christians to an interest in this field. (4) What signs are there of the possibility of evangelizing this nation in one generation? (5) What are the best means for accomplishing this task? The only regret of those who engaged in this study was that the time was so limited. Each one, however, gained an enthusiasm for a more thorough study of missions, and an impetus to complete the study of the field which he began. May there not be other missionary institutes of this nature?

Prayer and pains, through faith in Christ, will do anything.  
—*John Ellicott.*

## SAILED.

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Under the care of the Ontario and Quebec Baptist Missionary Society:

Rev. E. G. Smith, Uni. of Toronto Med. Col., class of '92, and a volunteer of '88, sailed.

Rev. J. E. Chute, McMaster Hall '91, Theo. Sem. '92, and a volunteer of '88, sailed Sept. 30th.

Miss Kate S. McLaurin, Moulton Col., class of '91, and a volunteer of '87, sailed Sept. 30th.

Mr. Irving Kelsey and wife, Earlham Col. '93, went to Mexico, in October, to labor under the direction of the Indiana Yearly Meeting of Friends. Mrs. Kelsey was known to volunteers as Miss Anna Townsend.

Rev. H. Clinton Collins, M.D., of the Prot. Epis. Theo. Sem. of Va., class of '90, and Baltimore Med. Col., on May 23d of last year, for Hang Chow, China. He will work under the direction of the Board of Missions of the Protestant Episcopal church.

Under the care of the American Board of Commissioners for Foreign Missions, Rev. Edward Fairbanks of Amherst Col., Andover Theo. Sem., with his wife for the Marathi Mission, India, on July 9th.

Miss Grace Knapp, a graduate of Mt. Holyoke Col. '93, a volunteer of '91, for the East Turkey Mission, Aug. 5th.

Miss Annie A. Gould, of Mt. Holyoke Col., class of '92, a volunteer of '91, on Aug. 28th, work in North China Mission.

Rev. Chas. S. Vaughn, of Wesleyan Theo. Col., class of '93, and wife, on Aug. 5th, to labor in the Madura Mission.

Mr. J. F. Peat, of Chaddock Col., a volunteer of '92, with his wife, on Jan. 4, '93, to labor in Chen-tu, Se Chuen, China, under the Board of Missions of the M. E. church.

Live as if Christ had died yesterday, risen to-day, and were coming to-morrow.—*Martin Luther.*





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